

RELIGIOUS INFORMER.

ENFIELD, N. H. PUBLISHED MONTHLY BY EBENEZER CHASE

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The New Year.

"Time flies, O how swiftly!"

ONCE more we hail each other on a New Year's morning, and what gratitude ought to fill our hearts and thankfulness ascend to the Father of Mercies for the signal favors he has bestowed upon us.

Since the commencement of the past year, how many have gone to their long homes, who began the year with as great prospect of life as any of us. This should remind us of the uncertainty of our lives, and the necessity of being prepared for death.

This is a suitable time to examine ourselves. How have we spent our time the past year? If we have taken advantage of the poor, if we have neglected to warn the wicked of their danger, or if we have neglected any duty which we ought to have performed, it is important now that we repent, and show fruits of repentance, by restoring to the poor that which we have unjustly taken away, and performing all those duties which we have neglected. It is in vain for any to profess love to God, without performing those duties God requires of them. "If ye love me, keep my commandments." "By their fruits ye shall know them." True a person may be morally honest in their outward conduct, and be unacquainted with that experimental religion that saves the soul; but no one can be a christian without manifesting it by their works.

God has preserved us for some valuable end. Let us this morning renew covenant with him, and endeavor to b

more devoted to his service. This may be the last New Year's day we shall ever enjoy in time, and if we are so happy as to obtain the approbation of our Divine Master, we shall enjoy an eternal New Year in his presence, and sing that New Song of praise to God and the Lamb, that will never end.

EDITOR.

FOR THE INFORMER.

The following valuable communication was received in season for the last No. but by accident was mislaid, and not found until the last No. was ready for the press.

We hope this will be imitated by all the Clerks of the q. m's. next Dec. so that we need not fail to give our readers that intelligence, annually, that is so much desired.

EDITOR.

Gloucester, R. I. Nov. 3d, 1823.

DEAR BROTHER,

In sending you the annual return of the R. I. q. m. I will just mention our two last qr. meetings.

On the 9th and 10th of August last, our q. m. was held in Taunton, Mass. It was a much favored season. Great liberty and power were enjoyed by the servants of Christ in dispensing the word of life, and blessed fruit is hoped to have appeared. A church in Rehoboth was received into connexion with the q. m. This church was first constituted in the year 1777, and had passed through various scenes of trial and persecution. Some of the first members are yet surviving, and continue as at first, "*stedfast in the Apostle's doctrine and fellowship.*" They united on the broad principles of free salvation, and communion of all saints, and have ever professed to take the scriptures of truth as their only rule of faith and practice, and appeared in all things to have union in sentiment with the body of Christians, with whom they are now connected. The labors of our brethren among them last season were much blessed, and many were added to the Church.

Our last q. m. was holden in Burrillville, R. I. on the 11th and 12th of October last. The meeting on Saturday was well attended by brethren. Every church was represented by brethren present; and written epistles were received from five of them. The Sabbath meeting was fully attended, and much candor and attention appeared to rest on

the congregation. Elders White and Allen each dispensed the word of life, in each part of the day, in the spirit and power of the gospel of Christ.

About four years since, the Church in Burrillville was the whole of this q. m. There are now seven Churches, containing 544 members. It is the Lord's doings and marvellous in our eyes. To him be all the Glory.

JOB ARMSTRONG, *Clerk.*

RHODE ISLAND Q. M.

<i>Names of Elders.</i>	<i>Residence.</i>	<i>Unordained Preachers.</i>	<i>Residence.</i>
Joseph White,	Not Stationary.	Ahab Reed,	Blackstone.
Reuben Allen,	do.	Jacob W. Darling,	Burrillville.
Daniel Greene,	Pawtucket.	Smith Fairfield,	do.
Daniel Williams,	Burrillville.	Abel Thornton,	Johnston.
		Horatio N. Loring,	Raynham, Ma.

Churches.

<i>Churches.</i>	<i>Monthly Meetings.</i>	<i>1822</i>	<i>1823</i>	<i>Pastors.</i>
Burrillville,	Sat. before 2d Sabbath.	160	160	Joseph White.
Smithfield,	1st	132	100	do.
Pawtucket,		unk.	62	Reuben Allen.
Gloucester,	Sat. before 1st Sabbath.	36	42	do.
Fauntun,	3d	16	47	do.
Wendon,		add.	52	Joseph White.
Wenhoboth,		add.	81	
TOTAL,		344	544	

FOR THE INFORMER.

Copy of a letter from Br. David Marks, Jun. dated William-son, N. Y. Co. of Wayne, Sept. 24, 1823.

RESPECTED BROTHER,

I have preached in seven or eight counties since I wrote you last; have found the state of religion in some places good. In Groveland, the land lately favored of the Lord, you still flourishes; the church in that place (though persecuted much) outrides the storm, and her members are still engaged in the *Holy War*.

It has pleased the Lord of late, to pour out his spirit on the inhabitants of Sodus, nine or ten have professed to be born of God within a few days past. I met with two other preachers last Saturday and Sabbath in that place, where we held a two-day meeting, which we had previously ap-

pointed. I think it was a profitable season. Some publicly owned Christ, who never had before; many were convinced of the necessity of breaking off their sins by righteousness; and seeking the pardoning grace of God; lest the Master of Assemblies should rise up and shut the door of mercy; and they be cast off forever. O may they never rest, until they find Christ.

DAVID MARKS, JUN.

A letter has been received from Elder Daniel Quimby of Lyndon, Vt. bearing date the 15th Dec. in which he gives information that a good work of the Lord commenced last June in Lyndon, Vt. and has since spread into Sutton, Burke, Sheffield and Wheelock, until about 150 persons from 8 to 60 years of age are brought to rejoice in the Lord. Eld. Quimby baptized 21 the 4th day of Dec. and 9 the 14th, and has baptized 50 in the whole, since the reformation began. He further writes that the reformation continues to spread gloriously.

Another letter is received from Br. Nathaniel Knight of Hinesburg, Vt. from which we learn that he has been a journey to Stewartstown, N. H. Indian Stream, Canaan, Vt. and Harrisford, L. C. and that in each of these places the glorious work of reformation is going on. Several have recently been baptized, and the prospect is encouraging.

A letter has been received from Cookstown, Pa. signed by Wm. Risinger and others, giving information of a church in that place, containing upwards of 200 members, and that a reformation is gradually progressing there. Their enemies state, that there is no such people as Freewill Baptists in any other place, and the brethren, having heard of the Religious Informer, have sent to obtain some, so that they may know whether they are alone or not. It cannot but be interesting to them to learn that there are thousands in this country of the same sentiment with them, and who rejoice in the same Lord. It also rejoices us to hear from that part of the country, and hope the little vine there planted, will extend its branches, and large numbers be added to them of such as shall be saved.

REVIVALS OF RELIGION.

Almost every religious paper we receive contains some

animating accounts of the triumphs of the Cross—of the conversion of immortal souls.

A revival commenced in Somers, (Conn.) in June 1822, and has continued increasing and spreading like a fire from house to house, and from heart to heart, over sixteen churches and congregations, with more or less rapidity, until the present time. More than 1300 souls have hopefully experienced a saving change since the commencement of this revival, 800 of whom have already made a public profession of religion."

The revival in Colchester, Con. continues to progress with power. It appears to be characterized for its influence, on the two opposite classes of society. Some of the most vicious have been impressed with a sense of their ruined condition, and have, it is hoped, embraced the truth. Others who had sustained many years the most unexceptionable character, have been brought to see their need of a Saviour. The commencement of the Revival can be traced, so far as human agency is concerned, to a circle of ladies, who were importunate in their addresses at the throne of grace, during the intermission of public worship, on the Lord's day.

The Revival in Montville, Con. can be traced to the remarkable providence during the last summer, which called two of the worshippers from the house of God, immediately into eternity. About a hundred have become hopeful subjects of grace.—There is, at the present time, a powerful Revival in Bozrah, Con.

During the last summer, there has been a Revival in Chatham, Con. in the Society of the Rev. Mr. Talcott. This is the first Revival that was ever experienced in that place. It is stated that between 80 and 90 are hopeful subjects of the work. Among these was a female at the advanced age of 86. She lived to bear ample testimony of the Grace of God, and died in the triumph of Christian faith.

A Revival has recently commenced in Millington, Con. Numbers are weekly added to the Lord. The Rev. Dr. Lyman was formerly the pastor. At present, they have no settled minister. The Revival commenced immediately after the dismissal of the pastor, and perhaps his affecting farewell sermon, will at last be found to have been the means. This sermon was founded on John xvi. 7. The

preacher opened his Bible, looked round on his audience, and began to read: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart—he paused—"I do not say, that I will send him unto you, but I will pray the Father that he send him."

A revival has commenced in West Hartford, Conn. but its extent is not known.

In Leicester, N. H. the people are unusually attentive to the things which belong to their everlasting peace. Scarcely a family is to be found unaffected. It is more than a year since the first appearance of particular seriousness.

The Rev. Mr. Upham of Rochester, N. H. in a letter to a friend in Andover, writes, "it may give you pleasure to learn, that a Revival of religion has commenced here; and about 20 give evidence of having become religious."

In Townsend, Vt. forty five were added to the church on the first Sabbath in October.

In North Adams, a revival has recently commenced.

Recorder.

HAMPTON, Conn.

We had the pleasure to learn from an esteemed Minister, that a pleasing revival of Religion has commenced in the town of Hampton and vicinity. This work, we understand, is shared about equally by the several denominations in that place.

HAVERHILL, Mass.

We have just received a letter from brother ABNER D. JONES, in which he remarks on the revival at Haverhill, as follows.—"The excitement at present is considerable. A number are enquiring the way to Zion. About 25 have been added to the Christian Church and eight to the Baptist. Twelve or fifteen more are hopefully converted and the prospect is encouraging."

WEYMOUTH, Mass.

The following is an extract from an excellent letter we have just received from Mr. JACOB NORTON, Pastor of a Congregational Church, in Weymouth, with a view to their instruction and edification;—

"The Religious attention among my people has very considerably extended since I last wrote you. Its character generally, has been such, I think, as all good men must ap

prove. It has exhibited few, if any, repulsive features. It has not been attended with the noise of "a great and strong wind," nor with the commotion of "an earthquake," nor with the rage of "a fire;" but with a still small voice."—I have seldom if ever witnessed a religious attention so free from enthusiastick excitement, and the extravagance of fanaticism. That the good work might continue and increase, has been my heart's desire and prayer to God. And to my prayers I have added active exertions. My labours have, indeed, been more abundant. I have scarcely failed, I believe, to deliver to my people six discourses per week for about nine months past. Nor have my labors, I trust, been without desireable success. During this period about thirty have passed from death unto life. Nearly half that number has been added to the church, three or four stand propounded for admission; and others, it is expected, will soon descend into Jordan's stream.—"The Lord," my dear Sir, "has done great things for us whereof we are glad." Pray for us that we may be favored with a still more copious effusion of Divine Influence.

I wish to say much more, but, as circumstances will not well admit of it, I must for the present, bid you an affectionate adieu.

Gospel Palladium.

FROM THE CHRISTIAN HERALD.

MINUTES

Of the General Meeting, holden in Fairhaven, Mass. on the 15th and 16th of October, 1823.

According to previous appointment, Elders and Brethren and a large concourse of people, from various directions assembled for worship, on the 15th ult, in the *Long Plain Meeting House* (so called) in *Fairhaven*.

Public worship commenced at half past 10 o'clock, A. M. The Divine blessing was besought in solemn and fervent prayer by Elder BENJAMIN TAYLOR. Sermon by Elder TAYLOR, from Luke ii. 29—32. "Lord now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel."

In this discourse the preacher noticed four particulars, viz.

- I. Salvation.
- II. What is implied by its being "a light to lighten the Gentiles and the glory of" Israel.
- III. What is understood by seeing it, and
- IV. The effect it produces.

The energetic manner in which this discourse was delivered, clearly evinced a heart replete with love to God and good will to man. May its good effects remain till the last shock of time; yea and abide when

P. M. Sermon by Elder Moses How, from Rev. xv. 2, 3—"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast and his image, and over his mark, and the number of his name: stand on the sea of glass, having the harps of God; And they sung the song of Moses the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints."

After some preliminary remarks the preacher dwelt upon the following particulars,

I. The sea of glass mingled with fire.

II. Those standing thereon, viz. The saints who had gotten the victory over the beast, his image, mark, and the number of his name, and

III. Their triumphant song: Here he noticed,

First. The title of the song, viz. the song of Moses, which means temporal deliverance.

Second. The song of the Lamb, signifying spiritual deliverance, and

Lastly, He spake upon the subject of their song,—*"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints."*

This sermon was well calculated to produce consolation in the breast of God's dear children, and it will no doubt be remembered by some, when sorrow shall have ceased to blend in the pilgrim's joy, in that better, brighter, fairer world where trouble never more shall raise a wave on the river of consolation. Meetings were holden in various neighborhoods in that vicinity in the evening.

Thursday, A. M. Sermon by Elder Simon Clough, from Matt. xxvi. 58. *"And Peter followed afar off."* He noticed

I. What is implied by following Christ.

To follow Christ is to imitate him, the metaphor, being taken from the shepherd's going before his sheep and their following him. John x. 27. Mat. xvi. 24.

First. We must follow Christ in the exercise of grace, or imitate him in his,

1. Humility. Phil. ii. 8.—Acts viii. 33.

2. Zeal. Job ii. 17.

3. Self-denial. John v. 30.—vi. 38.

4. Patience. Rev. i. 11.—Thess. iii. 5.

II. What is implied by following Christ afar off.

First. Peter's following Christ afar off shows that he had not entirely forsaken him, and that he still retained a degree of love for his Lord and Master. His love, however, was languid, and his faith weak.

Second. It implies fear,—Peter's courage had failed him.—There are many causes, however, why so many follow Christ afar off. 1. Some from fear of reproach,—this arises in the pride of the heart. 2. Some because they are engaged in the cares of the world which have engrossed their mind and affections.

In this department of the discourse, some weighty considerations, of a practical nature were submitted, highly worthy the attention of such as practically indentify *Mammon*, with the living and true God, or serve the former under pretext of obeying the latter. We have read,—*"Ye cannot serve God and Mammon."*

~~Others~~ have formed connexions with the irreligious—they move to

their circle, and partake of their spirit. 4. Others follow him afar off in consequence of the weakness of their faith, which bring doubts, darkness and fears upon the mind; they feel unworthy, weak, sick and lame, and thus fall in the rear and keep at a great distance from Jesus.

III. The consequence of Peter's following him at a great distance.

First. He fell into evil company.

Second. He was surrounded with temptations, and

Third. He denied his Lord.

IV. The importance of following him near at hand.

This arises from two considerations,

First. In reference to himself, it conduces to his own happiness, and,

Second. In reference to the cause he has embraced, and the welfare of his fellow creatures.—In the delivery of this discourse, much energy was exhibited, and in it, the preacher witnessed himself to the consciences of a solemn audience in the sight of God.—May the good seed, if no more, bud on earth and bloom in eternity.

P. M. Sermon by Elder Abner Jones, from Psal. i. 3, 4.—“Whatsoever he doeth it shall prosper: The ungodly are not so.”

In his remarks upon this subject, he noticed

I. The character of the godly. In speaking *negatively* on this part of the subject, he noticed,

First. They stand not in the way of sinners.

Second. They go not in the counsel of the ungodly.

He then reviewed their whole character in an opposite point of view.

1. They delight in the law of God. 2. They contemplate the judgment with pleasure. 3. From all trials and troubles of life they shall be delivered. 4. They shall triumph in the Ressurrection. 5. They shall receive the happy plaudit, “come ye blessed of my Father.”

II. He noticed the character of the ungodly.

First. They are sinful in their lives, hence,

Second. They cannot contemplate the judgment with pleasure.

Third. In the ressurection they will receive damnation.

Fourth. He considered their different employments in the world to come. The preacher closed this solemn and interesting discourse with appropriate addresses.

1. To the righteous, and 2. To the sinner. May it prove a *saviour of life unto life to all who heard it.*

From the Religious Intelligencer.

JUVENILE EXPOSITOR—No. XXIII.

1 Cor. xv. 55.—O death where is thy sting? O grave where is thy victory?

This is the language of dying saints, when happy in the love and favour of God. When sin is pardoned and the heart renewed, the fear of death is destroyed, and the soul is filled with victorious peace, and love and joy. This was clearly exemplified in the case of Mrs. E. Tonquin, who died July 23d, 1804, in the triumph of faith. When extremely weak she reposed on God, and was enabled to contemplate her approaching dissolution with serenity and joy; frequently exclaiming with holy exultation,

“O what hath Jesus bought for me,
Before my ravish'd eyes?

Rivers of life divine I see,
And trees of paradise !”

On the last evening of her life, she said, “I am going, and Jesus Christ is coming to meet me.” For a time she seemed to be dead; but reviving again, she cried, “Now for heaven! Now for heaven! heaven! heaven! I am going and Jesus is coming to receive me.” Amid the agonies of dissolving nature, her faith was gloriously triumphant, her prospects unclouded, and her joy inexpressible. “I suffer nothing now,” said she, “All I feel is heaven. Then looking on those present, she added, “I wish you well, I wish you all well,” and fell asleep in Jesus: Death had no sting, and the grave was conquered.

“GO THOU AND DO LIKEWISE.”

All Christians will please to take notice.

RULES FOR HOLY LIVING.

Or Christ our Example.

Compiled from an article in the Christian Guardian, entitled,
Early Piety, or the History of Dorothea.

When I awake in the morning, and whilst I am rising, I think of the holy child of Bethlehem, who offered himself a sacrifice to God the Father; In humble imitation of him, I offer myself a sacrifice to God, by consecrating the day and all my labours to his service.—When I pray I think of Jesus Christ praying to, and adoring his Father, and endeavour, as far as possible, to bring my heart into the same holy frame. When at work, I think how Jesus laboured for my salvation; and then so far from complaining, join my labours unto his, in humble love and resignation. When receiving the commands of my parents or superiors, I recollect how submissive and obedient Jesus was to the holy Virgin and to Joseph, and immediately try to conform my spirit unto his bright example.—If desired to perform any thing painful or unpleasant I immediately think how Christ submitted to the death of the cross for my sake; which enables me cheerfully to fulfil my duty, however painful or difficult it be. If any one speaks ill of me, or abuses me, make no reply, but suffer all in silence; remembering with what patience Christ endured the most cruel torments, calumnies and accusations. I reflect, moreover, on the innocence of Jesus: he did not deserve the evil he endured; whereas, I, a poor sinner, deserve far greater evils than those which I am called upon to bear. When taking my daily meals, I think of the temperance and frugality of Jesus seeking, and commanding that all things should be done to the glory of God. If I am obliged to eat any thing disagreeable, I remember the gall which was given to our blessed Saviour on the cross, and for his sake make a cheerful sacrifice of my inclination. If I have not sufficient food to satisfy my hunger still I am content, when I recollect that Jesus fasted forty days and forty nights, that he suffered hunger and thirst for our sakes, to expiate the sins and intemperance of men. When I take my recreation, I represent to myself Jesus Christ; meek, affable, and holy in all conversation with his apostles. When I hear any evil speaking, or am witness to the commission of any sin, I pray that God will pardon the offender; recollecting how the heart of Christ was pierced with grief, when he saw his heavenly Father thus profane

ed. When I think on the numberless sins that are committed in the world, and the grievous manner in which God's commandments are but too often broken, I sigh, and long to obtain that holy temper which we may conceive our Saviour to have felt, when he said. "O holy father, the world knows thee not!" When I attend on public worship, I join with all my heart and soul in the holy sentiments of Jesus, who sacrificed himself for the glory of the Lord, and in order to expiate the sins of men, and purchase their salvation. When I sing, or hear others sing the praises of my God, then it is that "I rejoice in the Lord, and glory in the God of my salvation;" then it is that I fancy myself listening to that glorious canticle, that sacred hymn which Jesus sung with his disciples after the institution of the holy sacrament.

When my soul is sorrowful, and my spirit is disquieted within me, then I think of my Saviour, weary, comfortless, and dying on the cross, and with him I say in my heart those words which he himself so often uttered in the garden of Olives: "Father, thy will be done." When I find within a tendency to any sin, or an inclination to follow the bad example of my young companions, and to partake of their giddy amusements, I fancy to myself, that I hear Jesus saying to me, "what, my child, wilt thou also forsake me, and give thyself a prey to this vain world and all its sinful pleasures? Wilt thou too, Dorothea, withdraw thine heart from me? Are there not already, too many who transgress my laws? Wilt thou also become one of them? Wilt thou neglect to serve me?" Then I reply in my heart, "No, my Saviour, I will never forsake thee!" Until death will I be faithful. Lord, unto whom shall I go, if I abandon thee? for thou alone hast the words of eternal life. This thought soon fills me with new strength and courage.

When I lie down to sleep, then also I meditate on Jesus, who only took repose that he might consecrate himself with new vigour to the glory of his father; or I meditate on the difference between my bed and the cross of Christ, on which, nevertheless, he lay down like a lamb, offering his life and soul to God: after which I go to sleep, repeating in my heart the words of the dying Jesus; "Father, into thy hands I commend my spirit!"

MEEKNESS AND PASSION.

"Men of moderation are of a more amiable character than the furious, the rash, and the inconsiderate."—SPECTATOR.

"WELL Thomas," said Eliza, to her brother, "it does not signify, I cannot help it; we all have our tempers, I know I am passionate, but it is better to be hasty and have it all over at once than to be sullen."

"Each of these tempers, my dear sister," meekly replied Thomas Beaufort "has its evils, and its great evils, I doubt, however, whether a passionate temper be preferable, so many evils have arisen from it, so much destruction has ensued, so many lives have been lost, so many friends set at variance by the rash expressions and unguarded conduct of people in their rage, that such a disposition is not merely to be deprecated, but watched against, as we would guard against the furious onset of some ferocious animal."

"Your observations, my dearest brother, are as just as they are ex

cellent; I am always ready to acknowledge my faults and to receive your kind admonitions, because I know you love me and are anxiously concerned for my happiness. O, that I could conquer my passionate temper."—(weeps.)

Thomas B.—"Come Eliza, as you are convinced that it is an evil you are so far a gainer. Your next concern must be to prevent its attacks in future, and that you may not be suddenly overtaken or ensnared. I will not refer to what is past, yet, bear with me when I say, that how much soever the servant might be faulty in moving your music book, yet the fault did not require so severe a rebuke."

Eliza B.—"Thank you, my dear, I receive your gentle reprimand, and hope that when you see me manifest a similar bad temper you will instantly give me a hint that I am in danger."

Thomas nodded assent, and Eliza proceeded with her work, while he obeyed a summons to attend his Latin master.

These young persons were the children of Mr. and Mrs. Beaufort, who resided in a lovely village in Shropshire, where they enjoyed the pleasures and tranquility of a country life. Mr. Beaufort inherited the estate on the death of his maternal uncle, and having but two children, he determined to superintend their education himself, and watch the progress of instruction in their opening minds. He frequently pointed out to his son the false sentiments contained in the ancient poets, and the infinite superiority of Christianity to the absurd reveries of Heathen Mythology, and, although he was charmed with the compositions of Horace, and the correct, animated descriptions of Homer, yet he frequently directed the attention of his child to the pious strains of the sweet Singer of Israel, the lofty descriptions of the Prophet Isaiah, and the plaintive melodies of Jeremiah.

Thomas Beaufort was the younger child, modest, calm, and dutiful, attentive to his instructors, obedient to his parents, and affable to those beneath him; he possessed the affections of the family, and the admiration of the villagers. His sister, on the other hand, was haughty in her deportment and hasty in her temper; a trifling circumstance discomposed her, offended her, and threw her into a rage. It was in vain that her parents reasoned with her or even punished her. She remained the same, consoling herself, when reason had resumed its place in her mind, with the thought that she would never be in a passion again.

It is said, that one of the dukes of Dorset was remarkably passionate, and that his servants used to put themselves in his way when he was angry, because he was sure to recompense them for any thing he made them suffer. "This," says Dr. Johnson, "is the round of a passionate man's life, he contracts debts in his passion, which his virtue obliges him to pay; he spends his time in outrage and acknowledgment, injury and reparation."

Such was the precise conduct of Eliza Beaufort, scarcely had her fury subsided than she began to reflect upon her conduct, and when her brother had retired she upbraided herself with her folly, "What a thoughtless girl I was to blame Betty in so angry a manner; she certainly did move my music book, and I could not find it when I wanted it, but then, I might have spoken mildly to her, and that would have had a better effect—I declare I'll go and seek her and endeavor to make it up with her, if possible; let me see, I have a nice blue ribbon

that will do for her cap, and I am sure that will please her.²
(To be continued.)

FOR THE INFORMERS

COMMENTS BY D. MARKS.

A few days since, I received the Religious Informer, and was much delighted in perusing it, until I read the introduction of an extract from the Baptist Magazine; [Sept. No. p. 137;] and was very sorry there to find, Calvinistic Misquotations of scripture, which rendered a great perversion of its meaning.

EXTRACT.

"If his *own* children forsake *his* law, he will visit their transgressions with a rod, and their iniquity with stripes; nevertheless, *his* loving kindness *he* will not utterly take from *them*, nor suffer *his* faithfulness to fail."

N. B. You will see by comparing the above with the following scripture, that those words in Italics are a perversion of scripture.

Psalms, lxxxix. 30, 31, 32, 33. If his [Christ's] children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments: Then will I [Jehovah] visit their transgressions with the rod, and their iniquity with stripes. *Nevertheless* [though I bruise him, [Christ,] and put him to grief; and when I shall make his soul an offering for sin, [Isa. liii. 10.] yet] my loving kindness will I not utterly take from him, [Christ] nor suffer my faithfulness to fail.

It is very obvious to every intelligent reader, who will read the 89th psalm, that the 33rd verse has an allusion to Christ. That the 32nd verse means his children, I grant; but if the 33rd verse does also, the Calvinists are excusable for altering the singular pronoun "*him*," to the plural pronoun "*them*."

It is also questionable, in my mind, whether there is any propriety in the Calvinistic assertion, "that, if the children of God break his statutes and keep not his commandments, yet God will not *utterly take his kindness from them*. For God hath said to his people; "*If you walk contrary to me, I will walk contrary to you.*" David said to Solomon, "*If thou seek the Lord, he will be found of thee; but if thou forsake him he will cast thee off forever.*"

D. MARKS, JR.

Williamson, N. Y. Sept. 24, 1823.

Clarksfield, Ohio, Oct. 1st, 1823.

TO THE PUBLIC.

Charles Rolfe, who came into this country about two years since, in the character of a Freewill Baptist preacher, (but was afterwards found out not to be a member of that church,) was thought at first to be a useful and pious man; but soon grew loose in his habits, and appeared to be very much unsettled in his mind; but some allowance was made for that, on account of trouble, which was occasioned by a separation from his wife, by reason of which, many defamatory reports followed him. But to put a stop to our labors, he, together with a young woman, whom he had seduced to leave her father's house, left this place for a country unknown to any in this vicinity, and it is thought by many,

that he is travelling now as a preacher. When he first came into the place, he professed to be seeking a bride for his master, and appeared to be very ardently engaged in that service, but we are forced to believe from his conduct here, that he was seeking one for himself.

Signed by

OBADIAH JENNEY,
Clerk of Huron, Ohio Q. M.

NOTICE.

Preachers and others, who are subscribers for the *Informer*, will confer a favor by obtaining what subscribers they can. The circulation of the *Informer* is much more extensive than was expected when it was commenced, and the patronage is sufficient to support the work, provided payment was promptly made. Many however are very particular to make remittances annually; these receive my thanks. But others have taken three years and more and have not paid any thing, and I conclude now they never wish to; therefore I shall drop some from the list soon, and hope their place will be supplied with subscribers, that will be willing, that the honest endeavors of an editor shall not be unrewarded. May I not still hope, that some, who have heretofore been negligent, will have pity, and not suffer the editor to labor under embarrassments, when their *littles* would so easily prevent it.

☞ "As ye would that others should do to you, do ye even so unto them."

I have continued the names of those, who were subscribers last year, except such as requested not to take any longer, and those from whom I have no reason to expect pay. Any, who receive this number, that wished not to take, will be good enough to return it with their request to stop, and if they are indebted, it is expected they will also send the pay for what is due.



DIED,

In this town Capt. David How, aged 64. For eight months past, he has been troubled with the gravel, and at times was thought to be near his end, then again would receive some relief, and be able to visit his friends and attend public worship. On Friday the 26th of last month he was as well as usual, and about 6 o'clock in the evening he went out of doors, and at 7, he was attacked with a violent pain which continued through the night, about 3 o'clock P. M. the next day, he departed this life in the triumphs of faith. He has been for a number of years a professor of religion, and faithfully engaged in the cause of God. During several months past, he has been satisfied that his end was at hand, and often spake of the joy he anticipated on meeting his blessed Jesus. Saturday morning, the day he died, I visited him, and as I entered the room he said, "Brother Chase, I have had a tedious night, but it is the last. Death is no terror." He often gave glory to God, and in the midst of his struggles rejoiced in the rock of his salvation.

The funeral was attended on the 29. A discourse was delivered on the occasion, to a large and candid congregation, by Elder E. Chase from 2d Tim. iv. 6, 7, 8. I am now ready to be offered, &c.

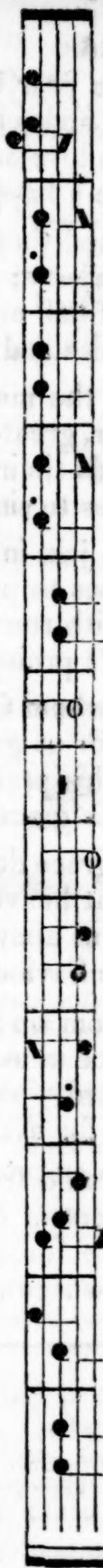
Dec. 27—Moses, only son of Mr. Enoch Nichols, aged 1 year.

In Andover, N. H. Dec. 2, Mrs. Nancy, wife of Mr. John Simonds, aged 33. Dec. 12, Mr. Paul S. Marston, aged 85.

BURTON, L. M. *Words on the New Year*



Hail the New Year that's now begun, And may this be our theme and song— To praise the Lord and



bless his name, Who is from year to year the same.

The year rolls round as time goes on, And many



to their tombs are gone; But we are spar'd—and now appear To wish our friends a happy year.



- 3 Now let us with the year begin
To serve the Lord, and cease from sin—
And may we live in love and fear,
And may this prove a happy year.
- 4 Look at the fields and there you'll see
The glory of his majesty;
In winter, storms of hail and snow
Speak forth his praise and glory too.
- 5 The fish that glide the murmuring stream,
Praise their Creator, great—supreme;
The flocks and herds their voices raise,
And feathered tribes to sing his praise.
- 6 The rocks and hills join in the song,
The Saviour's praises to prolong—
The vallies echo with the sound,
And to the Saviour's praise redound.
- 7 But look at man—whom God to save,
His Son a ransom for us gave—
And shall we then his praise refuse,
His blessings and his grace abuse?
- 8 O may we not his grace despise,
But seek to win that heavenly prize,
That is laid up for us above,
And all who do the Saviour love.
- 9 Then let us now from sin refrain,
May truth and grace in us remain;
Let's praise the Lord—his grace adore,
And faithful prove for ever more.
- 10 That when we're call'd from hence away,
To quit this tenement of clay—
O may we reach the realms of bliss,
To dwell in peace where Jesus is.

The communications were so many, that we were unable to publish music in the last No. for want of room.

We intended to have inserted that beautiful piece of music, called **BUCKFIELD**, in this No. but were disappointed in receiving the notes. We have written for it, and shall publish it as soon as it can be obtained.